

# THE MISSIONARY WEEKLY.

"SOW BESIDE ALL WATERS."

VOL. X.

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## Missionary Field.

BY NEIL MCLEOD.

ISAAC ERRETT is dead. He was the President of the *Foreign Christian Missionary Society* from its organization at Louisville, Ky., in 1875, until his death. A warm, true hearted friend of missions, a liberal contributor, and a wise and safe counsellor, has passed away from us, but his work abides forever. We shall sadly miss him every where, but we must not lose heart through our sorrow, but with firmer faith devote ourselves to the cause that was so near to his heart, and is still so dear to ours. This will be sad news to our dear missionaries in foreign lands, who found in him so true and helpful a friend and brother. But I know that out of this universal sorrow will spring the fair flowers of a common charity, and sympathy that will redound to the furtherance of the gospel. The work to which he gave his life, in all its interests, will be dearer than ever to his friends; as the souls for whom the Savior died are precious to us beyond all price, because He loved them and gave Himself for them. We justly looked upon him as a leader among men. Brave and strong, he was firm, yet gentle, uncompromising but courteous, steadfast without stubbornness; loved by his friends and co-workers, and even his opponents honored and respected him; and he was admired by all who knew him. The hearts of a great brotherhood will beat in sympathy with the dear home circle that suffers the bitterest loss of all. He has ceased from his labors, and entered into rest, and his works do follow him. His memory and his works and his words will still bear fruit abundantly through other lives, to the glory of God.

"So, when a great man dies,  
For years beyond his ken,  
The light he leaves behind him lies  
Upon the paths of men."

But after all, the greatest and wisest of men, in the hosts of God, are but subordinate leaders. One is our Master, even Christ, and lo, He is with us always. Whoever falls at our side He will never fail us; He will never forsake us. The work is His and he will bring it to pass. He has seen fit to call one to rest, but He calls us to labor on still, while the day lasts. "Let us do with our might what our hands find to do." The laborer ceases, but the work remains. The harvest truly is plenteous but the laborers are few. Pray ye the Lord of the harvest that He will send laborers into His harvest. And may many respond to His call, saying: "Here am I, O Lord, send me." And that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

If you cannot give away books, I believe you do a good work when you sell them, or give money to help to produce them cheaply. If you cannot afford a whole Bible, something is done when a portion is given away or a Gospel is left in a cottage. You can never tell what may come of a single portion of the word of God—ay, of a leaf of it. Instead of regretting, as I have heard some do, that Bibles are sometimes sold for waste paper and goods are done up in them, I am glad that it should be so. I admire the enterprise of Andrew Fuller and some others long ago, who printed hymns upon papers which were to be used in the sale of cottons and other small wares. They gave those papers to tradesmen that they might do their goods up in them. So long as the truth does but travel, it does not matter how. If you can place the Bible where men may read it, who knows what may result? I knew a friend who in purchasing his tobacco found it done up in a passage of the word of God, and by the perusal of that portion became a converted man.—C. H. Spurgeon.

## Letter From Boston.

BY W. H. ROGERS.

In my letter of last week about the "Power and Wisdom of the Little Ones," I omitted one interesting incident which it is not too late to supply this week. I give it word for word as copied from the *Boston Herald*:

### A LITTLE HERO.

GREAT PRESENCE OF MIND OF A CHILD IN THE PRESENCE OF DEATH.

(Special Dispatch to the *Boston Herald*.)

HAVERHILL, Dec. 16, 1888.—Willie Allen, 9 years old, son of William Allen, of South Grove-land, was drowned in Hale's pond Saturday afternoon by skating into a hole in the ice. He was drawing two children on a sled at the time. With presence of mind he turned away the sled from the hole when he saw he must enter, thus saving the children. The body has been recovered.

That brave, considerate and noble little fellow has not lived in vain. He showed a quality that entitles him to the highest niche in the temple of fame. He lives in heaven and he lives on earth by an influence that raises humanity to a higher level. The annals of human kind reveal no act of higher quality.

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Bro. Darst's work in Boston makes very satisfactory progress, as your correspondent thinks. Pardon me, I should have said the work of the Lord under Bro. Darst and his laborers at the South End Tabernacle. There have been several confessions recently. Audiences are increasing. The Sunday-school is growing very large, and is gathering a number of bright young men of earnest purpose.

The wisdom and energy of the pastor and his wife is untiring, and the brethren co-operate with them in earnest sympathy.

The liberality of the Boston brethren is especially commendable, but their expenses are heavy. That ten thousand dollar debt is the great incubus in the way of success. Still they will master it. Bro. Moffett has recently sent out circulars which present a plan for reducing the debt gradually. Let every one who finds it possible rally his five dollars. If primitive Christianity is what we claim for it then it must triumph over all obstacles—even those which it encounters in New England. It would be strange indeed if we had to confess that primitive Christianity could not succeed in New England. Primitive Christianity can succeed anywhere if only it finds a proper expression in individual and in church life. It is God's power.

By the way, I do not exactly like that expression, "Primitive Christianity." Christianity is Christianity whether found in primitive or in modern times. But possibly I am straining a point.

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We are just getting well started in the new year. How are you getting along in point of good work and good character? How about those resolutions? Is the new year getting to be about like the old year morally and spiritually? The new year reveals both that which is good and that which is evil in a man. If there be any good in a man it expresses itself in new resolutions on New Year's Day, and then when he makes his resolutions the evil which is in him asserts itself to prevent the performance of the same. It is God and the good that is in man against the devil and the evil that is in man. Whether the evil shall triumph over the good or the good shall triumph over the evil depends upon whether man yields himself most thoroughly to God or most thoroughly to the devil. And so man is the maker of his own destiny. Neither God nor the devil can enter man's heart against man's will. Man reigns supreme there against both God and the devil. Resist the devil and he will flee from you. On the other hand, God says: Behold, I stand at the door and

knock; if any man hear my voice and open the door I will come in to him and will sup with him and he with me. Some men bandy the word devil about as a huge joke. They have banished hell and the devil that their wickedness may be unrestrained. As I once heard Dr. Meredith say, there is not much gain in getting rid of the devil as long as you have all the deviltry left.

And as Dr. McKenzie, of Harvard, has said: I find the maintenance of my belief in the devil necessary to the maintenance of my own self-respect, for I am not willing to admit that I am responsible for all the wickedness that is in me without any outside devil help. I must think poorly of humanity if it must bear all the responsibility of its own depravity without any help from Satan.

"Who is doing the kind of work The devil used to do?"

And

who shall be held responsible For the everlasting row, To be heard in home and church and state, To the earth's remotest bound, If the devil in all the world's extent Is nowhere to be found?

I have written unto you, young men, because ye are strong. And why strong? Because the word of God abideth in you. And ye have overcome the wickeded.

If you would conquer sin and this new year feed upon the word of God. Thy words were found and I did eat them, and they were unto me the joy and the rejoicing of my heart.—Jeremiah.

Desire the sincere milk of the word that ye may grow thereby. Our minds should be so saturated with Bible truth that we can say:

"The book is in my heart; It lives in me, wakes in me, dreams in me. My daily food tastes of it."

### An Example of World-Wisdom.

BY J. M. TRIBLE.

A few months ago a street-car corporation in a western city was about to repudiate a part of its charter to the great inconvenience and injury of one section of the city. Now what did the people of that section of the city do? Did they call a mass meeting and put forth some of the ablest and most influential of their number to denounce the action of the street-car people and call upon the assembly to come forward and sign a protest against it, to be presented to the city council? They did that to be sure, and had a rousing meeting. But they did not think of resting the case there. They had the whole district canvassed and the designs of the company clearly exposed to every resident, and sought his signature to the protest. The public meeting was followed by a personal canvass. It was made a house to house and face to face matter. If one was indisposed to listen, the canvasser caught his attention by more pithy putting of the case. And when once he got attention, it was impossible to escape him. He pursued you with notices and circulars and printed postal cards, until you had to give heed and finally join in the protest. The upshot was that the railroad had to stand by its charter.

The writer of this was one of the residents of the community described. Being a busy man and having no ambition as a public reformer, he tried to fight shy of the protest. It was in vain. He had to hear it, consent to it and sign it. The only revenge he could take for being "compelled to come in" to this company of remonstrants, was to ask his besiegers, if they canvassed for the cause of the Master with the same diligence and wisdom. Some of them were leading church-members, but to a man they had to own that they acted on the principle that "religion is religion, and business is business." That is, in religious matters they assembled on Sundays and listened, so many of them as could keep their eyes open, to the appeals and per-

suasions of the preacher, and were well convinced of the importance and worthiness of the cause which he urged. But it never occurred to them to make any strong personal canvass in its behalf or to follow up the public meeting with private persuasions and appeals. The public meetings of the church are indispensable. But no appeal from the pulpit once or twice on Sundays, howsoever impassioned and powerful, can save a man who is left for the rest of the week without any affectionate application of the subject and perhaps even without mention of it. The children of this world have long ago learned this, and herein they are wiser than the children of light.

### A Word from Washington.

DEAR MISSIONARY:

There were ten additions to the Vermont Avenue Church in December and three the first Sunday in the New Year. Fifty-four united with us at our regular Sunday services in 1888. Our colored church, organized during the year, numbers eleven members and a Sunday-school of 100 children, and is arranging for the purchase of a house. Our Capitol Hill Mission, of which Bro. P. B. Hall has been pastor, is in a most flourishing condition, with a school of 300; six have been added to the church from the Mission. A lot has been purchased and a chapel will be built this year. Bro. Hall leaves this week for his old home in Virginia for a few weeks' visit before leaving for Japan. We regret to give him up and shall greatly miss him. His life among us has been most exemplary and useful, and we shall pray for him the greatest success in his wider and more trying field of labor. He leaves America in the Spring and has Judson's idea of foreign missionaries, that they should be consecrated for life to their great calling. May this example arouse other noble young men in our Virginia churches to give themselves to this cause and stimulate our people in Virginia to larger sacrifices in the work of missions. May we all remember those words of that man of gigantic mind, Dr. Johnson: "If obedience to the will of God be necessary to happiness, and knowledge of the will of God be necessary to obedience, I know not he that withholds this knowledge or delays it can be said to love his neighbor as himself. He that voluntarily continues ignorant, is guilty of all the crimes which ignorance produces: as to him that should extinguish the tapers of a light-house might justly be imputed the calamities of shipwreck."

W. S. Hoye spent a few days with us at New Year's. He reports continued prosperity at Beaver Creek. He is an indefatigable worker and needs greatly an assistant in his labors. We observe that he is aging a little, and what his lady friends propose to do must be done quickly, as it is evident he does not propose to do anything for himself. He reports three additions at Beaver Creek and three at Downsville, and a church at Chewsboro, Washington County, about to be organized with fifteen members; also the organization of the Church at Boonsboro with sixteen members and 100 in the Sunday-school. Ro. E. Swartz has recently added eleven to the church in Hagerstown. C. K. Marshall has had nineteen added to the Harlem Avenue Church, Baltimore, since he began his pastorate there in the fall. James Vernon's work has grown largely during the six months since the Third Church was organized. From forty-five members to seventy-four, and from seventy-three Sunday-school children to 176 is a rapid increase. They now meet in Hollin's Hall, over the Hollin's Market. G. P. Coler, your estimable Maryland correspondent, goes to Europe for eight months, much to our regret. He will be greatly missed. His work in the State has been very useful, and we trust he will soon return to

the field. C. K. Marshall and the writer will exchange pulpits January 19. Our cause in Maryland suffered a great loss in the death of Henry Reckord, of Harford County. He was greatly beloved, a successful businessman, devoted to the church, and full of faith and of good works. The readers of the MISSIONARY will be glad to know that Dr. Chester Bullard has prepared a short history of his life and work for publication. It is in my hands for use at the proper time. We have others who should leave this legacy to their brethren. D. A. Snow, Robert T. Henley and other pioneers of our cause have a history that should not be permitted to perish. The lives of men are the best illustrations of principles. Nothing helps younger generations as the examples of those who have passed before. One of the best ways of teaching the Scriptures is to take up one by one the characters that are drawn upon its pages. The personal Christ is greater than all his precepts. The writer has been enjoying the delivery of a series of Sunday evening sermons for some time on "Representative Christians of the past." Bunyan, the Dreamer; Wesley, the Reformer; Judson, the Missionary; Ann Judson, the first American Female Missionary; Peter Waldo, and the Waldenses, are topics which have been treated. We need the stimulus of such lives to appreciate our inheritance in them.

F. D. POWER.

WASHINGTON, D. C., Jan. 10, 1889.

## General News Items.

It is proposed to hold a Centennial of Washington's Inauguration in New York on April 30th next. Centennials are fashionable. We had one of the battle of Lexington thirteen years ago, then came the Bunker Hill Celebration, then the great Centennial Celebration of the Declaration of Independence. Since then there have been the Yorktown Celebration, Evacuation Day Celebration, and the celebration of the formation of the Constitution of the United States. Now there is to be celebrated the one hundredth anniversary of George Washington's inauguration as President of the United States. The President and his Cabinet, the Supreme Court and other distinguished officials will attend. The evening of the 29th there will be a big ball, perhaps the biggest ever held in New York. On Tuesday morning, April 30, it is proposed to hold brief religious services in St. Paul's Church, where Washington, Vice President Adams, and the two Houses of Congress attended service on the day of the Inauguration. As Doctor Provost, the Bishop of New York and the Chaplain of the Senate conducted the service a hundred years ago, so Bishop Potter, of New York, will conduct the service on April 30 next. At half past ten o'clock formal literary exercises will take place. Dr. Storrs will lead in prayer, John Greenleaf Whittier the venerable Quaker poet, Chauncey M. Depew, and President Harrison are expected to participate. At twelve o'clock a salute of 21 guns will be given to the American flag from ships of war of every nationality in New York harbor and from Castle William and Forts Hamilton and Wadsworth. A grand military parade will be reviewed on the site of old Federal Hall the scene of the inauguration ceremony a hundred years ago. Clarence W. Bowen, 280 Broadway, New York, is Secretary and is pushing the preparations vigorously.—Lieut. Miles, of the U. S. Steamer Yantic, who caught yellow fever on the recent trip to release the Steamer Haitian Republic at Port-au-Prince, died in New York Monday.—Hon. D. R. Francis was inaugurated Governor of Missouri on Monday.—A long cablegram from Paris appeared in the New York *World* of last Saturday giving Baron Hirsh's scheme for the absorption of the Jewish race. Among the statements of the Baron appears the following: "The Jewish question can only be solved by the disappearance of the Jewish race, which will inevitably be accomplished by the amalgamation of Christians and Jews." Baron Hirsh has given to the Czar one hundred millions of francs to be used in co-education in Russia, with the hope that this will lead to general intermarriage, and in time the Jewish race will be swallowed up in the Gentile. The *World* has asked the opinion of leading Hebrews, and from what they say it appears that the Baron is alone in his hope.—The corn crop last year shows an increase in value in a single year of thirty-one million dollars and the wheat crop of seventy-five millions.—The Inman Line steamer City of Berlin, which arrived at Queenstown, on Monday, from New York, reported the death of two passengers during the passage. One of the passengers, Miss Gale committed suicide on the day after leaving New York by taking a dose of rat poison. She confessed she had quarreled with her friends and wanted to die. Efforts to save her life were of no avail. On the following day Mr. H. Blunden died in an attack of delirium tremens. The remains of both passengers were buried at sea.—The Arbeiter Bund, an Anarchist Society of New York, at its meeting on Sunday passed resolutions condemning Herr Most as a coward, alleging that since the hanging of the Chicago Anarchists he has shown the white feather. They say he must be crushed.—The same old story comes this time from Youngstown, Ohio. A freight train on the New York, Pennsylvania and Ohio R. R. tried to make a siding before the passenger train was due. The flagman was sent out to signal the passenger train, failed to do so, and as a consequence twelve souls were ushered into eternity. Isn't it about time that some penalty was enforced to induce men to attend to their duties when so many other lives are dependent thereon?—The following is from the Hampton, Va. *Monitor*: "A subterranean fresh water river is said to have been discovered on Mr. Jimmie Outten's farm in Chesapeake district. Mr. James A. Watkins, of Fort Monroe, has an option on the place, and it is said that a company will be formed with a view to furnishing Hampton, Old Point, the Soldiers' Home and Chesapeake City with an abundant supply of the finest water. An investigation is now being made into the quality, quantity, source of supply, etc., of the water."—The following is from the Emperor's speech at the opening of the Landtag. He said: "Germany's foreign relations are friendly; that during his visits to friendly sovereigns he was convinced that Germany might confidently cherish and hope for peace; that the trade has improved is shown by the large increase in the savings banks. Owing to the satisfactory condition of the country's finances, the Government was enabled to reduce taxation."—President Carnot of France, has issued a decree authorizing the construction in private shipyards of two ironclad cruisers, one of which will be 4,000 tons burthen and the other of 5,000 tons. The decree also authorizes the construction of fifteen torpedo-boats for coast defence.—Minister Phelps will sail for the United States on the North-German Lloyd steamer Lahn, which leaves Southampton on the 31st instant. Preparations are being made for a friendly demonstration on his departure.—Germany will connect her railway system with a new direct route to Constantinople, saving twelve hours. This action is to be taken with the view to competing with the French route to the East.—An attempt has been made to blow up the palace of the Archbishop of Valencia. The weapon used was a dynamite petard. The damage caused by the explosion was trivial.

AN EXEGESIS OF ROMANS  
VIII: 28-30.

BY W. L. HAYDEN.

This passage has become famous by reason of the duty it has been compelled to perform, in supporting the old Augustinian theory of Divine sovereignty, foreknowledge, predestination and unconditional election. Calvinists, high and low, and all intervening degrees, find here the sheet-anchor of their favorite dogma. When driven from every outpost along the line of scriptural defence, they confidently retreat to this supposed impregnable fortress of apostolic authority, and courageously defy the whole army of rabbinical doctors of Armenian divinity. This is the key to the whole territory of Calvinistic thought. If this ancient fortress is once reduced, the entire disputed field will be an easy conquest.

What truth, then, has the inspired penman deposited in these words? Let us drop the plummet of reflecting mind into these turbid theological waters and see if they will not readily clarify. This language of inspiration will deliver up its true meaning by a faithful pursuit along the line of correct biblical interpretation. Starting with Paul's design in writing the Roman letter, we will proceed by regular approach, fortifying every position in the advance. This epistle is Paul's masterly defence of our Gentile rights under "the glorious gospel of the blessed God." He says: "Inasmuch as I am the apostle of the Gentiles I magnify mine office." His method is to show man's universal need of salvation by a faithful description of the condition of the world without Christ, and then to develop God's plan of justification by faith. This leads him into an argument with the Jews that begins with the third chapter of this letter, and closes with the eleventh chapter, in which he answers certain Jewish objections. This eighth chapter of Romans presents the inestimable advantages of the gospel. Among these is the precious assurance of the twenty-eighth verse.

A sublime faith carries the soul of the writer into the certainty of absolute knowledge, and the enraptured Apostle says: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." The equation of thought in this verse is, "the called according to his purpose" are those "that love God." Hence it is the eternal purpose of God to save them that love him. Love is the essential condition of the soul that is called of God.

But how do "we know that all things work together for good" to such persons? What is the ground of this strong assurance? The answer is the passage in hand. The execution of God's purpose in the past, gives assurance of its entire fulfillment in the future. By what God has done, "we know" what He will do. What then has He done? "Whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Since Jesus came we see that "whom he did predestinate, them he also called."

This calling is the giving practical and personal effect to the predestination. As the predestination is a previous determination to procure and offer to men certain privileges to be conditionally enjoyed, the calling is the offering of these privileges or blessings to men, and inviting their acceptance by compliance with the required conditions. Hence Paul says: "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." II Thes. ii: 13-14.

The same idea of a conditional election in the plan of saving men, which was first formed in the mind of God, and is hence called his foreknowledge, is found in the first epistle of Peter. "Elect according to the foreknowledge of God the Father through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." I Pet. i: 2.

From these teachings of the inspired word it is clear that persons are "called according to the purpose" of God, who hear the gospel made known by the apostles, believe the truth, render obedience to it, receive the sprinkling of the blood of Jesus Christ and love God. They are the "elect according to the foreknowledge of God," i.e., they have been chosen agreeably to a plan formerly known only to God, when it was hidden in his unrevealed purpose. But it was manifest in these last times for us, in the redemption by the precious blood of the Lamb of God and raising him up from the dead, that our faith and hope might be in God. The facts in the mission of Jesus are only the historical development of God's eternal purpose and grace. The counsel of the infinite One concerning human redemption, has been thus translated into human history. Now we see Jesus was taken and by wicked hands crucified and slain, whom God hath raised up and exalted by his own right hand. Now on the same terms announced to the heart-pierced Pentecostians, "the promise is to you (Jews), and to your children (posteriority), and to all that are afar off (Gentiles) even as many as the Lord your God shall call."

All who hear the gospel are called, but the calling is effectual only to them who come to Christ by complying with the terms of his promise of salvation. God calls by the gospel, "the word of God, which effectually works also in you that believe." "And whom he called, them he also justified." Justification is the state of acceptance with God into which his children are introduced. Their souls have been *righted* and they enjoy God's favor in this world, and confidently wait

transpires among men. In the scheme of redemption this term relates, not to the acts of men, but to the acts of God in bringing salvation to men. Accordingly, Peter says: "Ye were redeemed, . . . with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God." I Pet. i: 20-21. Also in the sermon on the day of Pentecost, he says: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Acts ii: 23.

The "hands" that crucified the Lamb of God were "wicked," because they executed the wicked purpose of men. They knew not that they were also carrying out the "determinate counsel" of God, who gave his Son to "redeem us from all iniquity." We are not told that God predestinated the act of men in nailing Jesus to the cross.

In like manner Paul speaks of Christ: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." This predestination is to a conditional conformity to the image of the Son of God. Hence when Jesus "came unto his own (i.e., his own people—the Jews) and his own received him not: as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Jno. i: 11-12.

Two things are evident from this passage. 1st. Faith is a condition of adoption as children of God. 2nd. Men do not become children of God by faith only, since only they "that believe on his name" receive "power to become sons of God." Paul gives the law of adoption in his letter to the Galatians. "For ye are all the children of God by faith in Christ Jesus. For as many as have been baptized into Christ have put on Christ." Then in conformity to the image of Christ, "blessed with all spiritual blessings among the heavenly in Christ," Paul may well say: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." All these privileges and unspeakable blessings were only in the purpose of God before Christ came, "that he might be the first-born among many brethren." Since Jesus came we see that "whom he did predestinate, them he also called."

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and hope for "the glory that shall be revealed in them." "And whom he justified, them he also glorified." The fulfillment of God's purpose, in the particulars mentioned that are in the past, gives such assurance of its entire fulfillment in the future, in the glorification of his children, that the Apostle contemplates it as already completed, and thus by a master stroke of his pen in the use of a past tense, he carries the reader to the highest pinnacle of the final consummation. From this heavenly height of fadeless glory, he surveys the vast wilderness of this world's pilgrimage, and sees all things working together for good to them that love God. Calmly he reposes in that sublime certainty expressed by the words "we know." Who shall disturb his sweet peace? Who shall say his assurance is not well grounded? Who will ascend the holy hill of his heroic faith?

Thus we rescue this precious pearl of truth from the turbid waters of theological speculation, and present it in its own apostolic setting, among the words of sweetest comfort to all who love God, whether Jews or Greeks or barbarians. Who, then, shall separate us from the love of God?

## Studies in Sacred History.

BY M. B. RYAN.

BIBLE HISTORY—ITS CONFIRMATION  
FROM SECULAR SOURCES.

No men ever wrote with such a refreshing indifference to popular judgment as did the writers of the Bible. Truths, the most unwelcome; and predictions, the most unlikely, from a human standpoint, were penned and sent on their mission with as much composure as though they were a siren song. How their contemporaries would receive their story, or what judgment posterity would pass upon it, evidently concerned them not a whit. They were charged with a mission: "Write thee all the words that I have spoken unto thee in a book." That mission they impartially fulfilled. How has their work stood the test of advancing civilization and increasing light? We rejoice to say that every day adds to the evidence that their story is infallibly true. No history has ever been assaulted as has the Bible history. It has been the object of the storms of infidelity during all the years; but, like a mighty rock, it has hurled the tides of wrath and contradiction back into the bosoms of their authors and stands unharmed. It has been made to pass through a furnace of criticism heated seven-fold by the malice of the unbelieving; but, like pure gold, it has come out of the fire with added lustre. And, as if to compensate it for the attacks it has been subjected to, evidences of its truthfulness have sprung up in myriad array to confront its foes and rejoice its friends. These evidences have come from various and interesting sources. The geologist delves into the earth's crust to solve the mystery of its formation, and comes back laden with facts which illustrate and corroborate Bible statements. The astronomer trains his telescope to sweep the starry heavens that he may resolve its nebulae into stars and classify its planets into systems; and the light which shines from those distant worlds illuminates the sacred page and reveals anew its trustworthiness. The traveler penetrates into new lands and cultivates the acquaintance of new races; and from the storehouse of their traditions and customs he bears away a precious burden of evidence to the truth of the scripture record. The explorer pitches his tent on the ruins of empires long since dead; and from the debris of their perished greatness he summons witnesses which proclaim in trumpet tongues that Bible history is not a fable, but an honest record of facts. And as the days go by these evidences multiply. From the east and from the west, from the north and from the south, in ever-broadening streams they converge upon this focus-point of the world's thought, this battle-field that has been and that is to be; and marshalling themselves on the side of this old Book, which stands for all that's good and worthy and true, they hurl themselves upon the "armies of the aliens," and put them to a total rout.

Perhaps no period, since the Bible was given to men, has been so prolific of testimonies to its truth from secular sources as this century in which we live. There is scarcely a statement of the Bible that has ever been questioned which has not received

corroboration in one form or another during this period. The Bible story of creation has been abundantly illuminated and confirmed by the discoveries of geology. The Bible story of Eden and man's fall from a state of innocence receives corroboration from the wide-spread tradition of the same found among primitive races. So with the story of the flood. There is scarcely a race, however barbarous and however ignorant of the Bible, which does not possess a tradition, in some form, of a universal deluge. The story of the tower of Babel and the confusion of tongues is corroborated in the same way. Many peoples possess the tradition of it who have never had the Bible. The allusions to ancient nations, customs, events, whether made incidentally or as part of the main narrative, are abundantly sustained by the discoveries in Bible lands. The hieroglyphs of Egypt have spoken out in confirmation of scripture statements. The tombs of the Pharaohs and their subjects have given up their papyrus rolls, and the monuments have yielded their inscriptions; the libraries of Nineveh have given out their books, and the palaces of Babylon have handed over their cylinders; and these have joined in a chorus of assent to the affirmations of sacred history. The hills and valleys of Palestine; the populations of that eastern land where custom never changes in their habits and traditions; the secular historians of the past, who, unconsciously to themselves, corroborate Bible history in their statements; these all join their voices with ten thousand other witnesses to confirm us in our belief that the history of the Bible is a perfectly trustworthy record of events. Here we may take our stand then, convinced that here our feet are upon solid ground; that while heaven and earth may pass away the word of the Lord endureth forever.

## Church Discipline. No. IV.

BY CHAS. S. LONG.

*Fourth. How should offenders be disciplined?* As already stated, they should first be labored with in love, and every effort should be made to bring them to a realization of their sin, and to a reformation of life. It is always best to enlist those most interested in the reformation of the offender on account of relationship. The overseers, aided by such co-operation, will be the more likely to succeed, and in the event of failure, less room is given for dissatisfaction. When we consider broadly the work of our Savior we find it resolves itself exactly into this work of restoring the erring. Too often the spirit of the Master is lacking in our efforts, the erring are harshly judged, condemned, despised and crushed, so that if they are strong they are confirmed in their waywardness by pride and notions of self-defence, and if they are weak they become reckless and despairing, and a ready prey for more glaring evils. But when all efforts to reclaim the transgressor have failed, the result should be reported to the church. The elders should, after fervent prayer, then formally withdraw fellowship from the offender.

Discipline has for its end a two-fold object. 1. *The good of the church.* 2. *The good of the offender.* In what respect will discipline benefit the church? There is nothing of more importance to the church than its purity. Numbers, wealth, culture and social position amount to nothing without purity and spirituality. When persons are retained in the fellowship of the church who have no devotion, who lack the elements of true godliness, the church must suffer. She is cumbered with that much worthless material. One irreligious man in the church may demoralize a dozen more. When one becomes an apologist for dancing, card-playing, tipping and other kindred evils, it is not difficult to forecast the result. Paul appreciated the consequences of evil association when he instructed the Corinthians to "purge out the old leaven," lest the whole lump become leavened. Neglect in one place only prepares the way for neglect in another, until the whole church is ready to break down with its own corruption.

A church may go on for years with a host of dead and dying members without any special

trouble, until something occurs to agitate the stagnant waters and then all the filth and pollution comes to the surface. In this way churches are broken down with an accumulation of unregenerate humanity, which could have been easily managed had it been attended to properly as it began to develop. Every church that does not attend to cases of discipline as they arise, but allows them to go on accumulating, is simply sleeping on the edge of a volcano. It contains the elements of its own destruction.

Our religious papers contain frequent and pointed warnings against spiritual decadence in the churches, and after due allowance for other causes that have more or less to do with this sad state of affairs, it is certain that the principle cause is due to the disregard to the scriptural conditions of church membership. We need to come nearer the divine standard of church-life. All need to make greater effort in this direction. Only in this way can the purity of the church be maintained, without which everything else is a failure.

*But how are the excluded to be benefited?* This question may be answered in a single sentence. It brings them to a realization of their *lost and ruined condition*. 'Tis true, they are no more lost out of the church than in it, but so long as they enjoy the fellowship of the church they do not seem to realize their true condition. Nothing can be more sad and solemn than the withdrawal of fellowship from a fellow-being who once walked with the saints in the enjoyment of the sweet-sense of Christian fellowship, but who now prefers the ways of darkness because his deeds are evil. It shows that the two paths necessarily lead in opposite directions, one leading to glory, honor and immortality, and the other to shame and everlasting contempt. Thousands in the church to-day are in a lost condition, but they are in ignorance of it because the church is remiss in her duties. It needs to be sounded in the ears of the transgressors and careless professors that they are *lost, lost, lost!* That severed from Christ they can do nothing. They are not all friends of our Lord who belong to some church; church-membership amounts to nothing unless there is vital union with Christ, and an honorable effort to reproduce the Christ-life. A nominal faith has no power to save and cannot advance the individual a single step in the heavenward way.

Exclusion, when exercised in the proper spirit, is not wrathful but merciful. It is as Calvin says: "Not for destruction, but for edification." Hymeneus and Alexander were delivered over to Satan, not for their final destruction and damnation, but with a kind and remedial purpose "that they may learn not to blaspheme." After exclusion had taken place the member excluded should not be allowed to drift back into the world with no further effort made to save him. It is a fearful thing for any man to be lost—lost finally and eternally. It is, indeed, sad to think that anyone who has named the name of Christ should go back again to the service of sin and Satan. Such need to be made to feel all the time that God loves him, Christ died for him that he might be saved; that all the holy angels are watching his course solicitous for his eternal good, and that saints on earth are laboring and praying for him and earnestly hoping for his return to the Lord, who will have mercy upon him, and to God who will abundantly pardon and restore to his favor and fellowship.

The withdrawal of fellowship from one who has been so faithfully labored with beforehand, in a benevolent and Christian spirit, and followed by such Christian fidelity and faithfulness will not free the church from reproach, remove unholiness examples from its midst, but be the best possible means of saving the wayward and unruly brother. If this does not lead to this final good result, nothing would have that effect. But still the thing should be done, because Christ commanded it. That is reason enough. Yet it should also be done in the way and in the spirit required by the law of Christ.

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## To the Sisters in Virginia:

## GREETING.

The season for retrospection and resolves is upon us. We tarry not "to talk with our past hours," but ask, "What are you going to do with 1889?"

Let us in Virginia resolve to make it the "banner year" of our work. We can do it, if each sister, realizing her personal responsibility, will give us that hearty co-operation without which all effort is in vain. We want to double the number of auxiliary societies during the coming year. This is not asking too much, and we trust they will be organized at once. We cannot afford to wait for spring—already three months of our missionary year are gone. Where the societies can not be formed let individuals help. Let us then "To the Work" and, in our united strength, praying Divine help and guidance, much can be accomplished.

ELLEN KENT,  
State President for Va.  
LOUISA C. H. VA.

## "God Guard Our Home."

We should like to hang in every home, beneath the prayer, "God Guard Our Home," the four commandments which constitute the Pauline law of the household.

"Wives, submit yourselves unto your husbands as unto the Lord."

"Husbands, love your wives even as Christ also loved the church."

"Children, obey your parents in all things."

"Fathers, provoke not your children lest they be discouraged."

Where these four laws are obeyed the household is bound together by four corner-stones, and neither earthquake from beneath nor hurricane from without can disturb the household so founded. There is in our time some criticism of the first of these laws. It is thought to sanction the subjection of woman, and we believe that some ministers omit the pledge "to obey" from the marriage service. If this law were taken alone, it would be amenable to this criticism. The subjection of a wife to a selfish husband is the worst form of servitude. But there is no servitude in a wifely subjection to a husband who loves his wife as Christ loved the church. The despotism of love is never hard to bear. The remedy for the subjection of woman in the household is, not the abolition of Paul's first law, but the enforcement of his second one. If half the intellectual and moral force which has been spent in discussing the question whether the woman should obey could be put into the discussion of the question whether husbands shall fulfill their pledge to love their wives, and something of the energy which had been expended in enforcing on the husband the sacredness of his solemn obligation, there would be less occasion for discussing the question, "Is marriage a failure?"—Ex.

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## To the Little Maidens.

Little maidens, love your mothers, And be patient with your brothers, Still endeavor to be good, Never noisy, bold or rude; But with modest, easy grace And a bright and pleasant face, Let the sunshine from your heart Joy and happiness impart.

Thus in doing unto others— Father, mother, sisters, brothers, Trying constantly to please us— You will grow to be like Jesus; Thus will every little maiden Still retain her childhood's Eden As we journey here below, Sheding joys where'er we go.

## Forethought.

BY MRS. M. R. LEMERT.

A prudent man foreseeth the evil and hideth himself; the simple pass on and are punished. (Prov. xxii: 3.) Solomon here speaks of two classes of persons—the prudent and the simple. The prudent are sagacious in adapting means to ends—are practically wise, especially in reference to the future; they use forethought, look ahead, provide carefully for the future, not only a good supply to meet all coming wants, but safeguards against coming evils either probable or possible. So come what may they are safe.

The simple are not so; they lack in forethought, are reckless, do not provide for future wants nor against evil, but take the consequences. As the wise man says: "They pass on and are punished." Jesus spoke of these same classes in speaking of the ten virgins, five of whom were wise and five were foolish. The wise took oil to supply a possible future want and in so doing insured their admission into the marriage feast. The foolish failed to thus provide and found the door closed against them—they heedlessly passed on and were punished. All regrets and entreaties were alike unavailing when once the door was shut. As these principles are alike true in reference to both the present and future life let us consider the future, more especially as it is eternal.

"The hour is coming in which all that are in their graves shall hear his voice and come forth, they that have *done good* to the resurrection of life and they that have *done or practiced evil* to the resurrection of damnation"—all being judged and rewarded according to their works. "And I saw a great white throne and him who sat upon it, from whose face the earth and the heaven fled away. And I saw the dead, small and great, stand before God; and the books were opened and the dead were judged out of those things which were within in the books, *according to their works*." "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works that are therein shall be burned up," in the coming "day of judgment and destruction of ungodly men"—in the "day of wrath" when "God will render to every man according to his works. To them that by patient continuance in well doing seek for glory, honor and incorruption he will render eternal life; but to them that are factious and obey not the truth, but obey unrighteousness, shall be indignation and wrath, tribulation and anguish upon every soul that worketh evil; but glory and honor and peace to every man that worketh good."

The foregoing scriptures clearly and in strong colors depict the future of those that do good in this life, and of those who do evil. The prudent man, foreseeing these things, will place himself in a safe position and be able to stand before the Son of Man—will so use the man of unrighteousness as to please the righteous Judge so that he will receive him into the eternal mansions, will welcome him into the kingdom he has inherited through a faithful continuance in well doing—feeding the hungry, giving drink to the thirsty, clothing the naked, housing the stranger and ministering to the sick and the prisoners. But the simple, though faithfully warned, do not look ahead; they heartlessly turn away from the needy that they may spend more upon their own lusts. They fail to improve opportunities, and so secure no friends in heaven to re-

ceive them there when they fail here.

Dear readers of the MISSIONARY, let us bestir ourselves and show that we judge ourselves worthy of eternal life; let us not only be rich in good works, as above indicated, but especially let us make every possible effort for the poor lost ones who are without hope and God in the world; let us warn them to flee from the wrath to come, and to lay hold of the hope set before them; let us aid to the fullest extent in having the gospel preached to every creature.

## Questions About the Disciples.

BY B. B. TYLER,  
Of the Church of Disciples, New York.

The following questions are on my table:

"1. Do not 'the Disciples of Christ' claim to be the only true Church of Christ, and that all other denominations are simply sects?"

"2. Did not Alexander Campbell, the founder of the Disciple denomination, hold such a view as to baptism, in its relation to salvation, as to consign all unbaptized—that is, all unimmersed—persons to the regions of darkness and damnation?" You are, my dear friend, away off the track if you think that "the Disciples now hold that all unimmersed persons are lost." The thought is most abhorrent.

"3. How long since the Disciples began to be interested in the union of Christians?"

"4. What is the numerical strength of the denomination?"

"By replying to the foregoing questions in THE CHURCH UNION you will confer a favor on one who is not a 'Disciple,' but a friend to and earnest advocate of Church Union."

The admission into the columns of THE CHURCH UNION of a reply to the above inquiries is a matter of grace on the part of the editor. For this kindness I am thankful. I am pleased with the opportunity thus afforded to remove some misunderstandings concerning the people with whom I have all my life been identified, and of whose fellowship I am proud. My father was for a half century identified with the Disciples as a preacher. If I understood anything, or any people, I understand the origin, position and purpose of the people known as "Disciples of Christ."

They do not claim to be the only true Church of Christ. They do not even claim to be the Church of Christ. They claim to be a movement within the Church of Christ in behalf of Christian unity and union by a return in faith and in spirit, in doctrine and in practice, to the religion of Jesus as he gave it to the world, and as it existed among men before the great apostasy. The separate organizations of the Disciples are called simply Churches of Christ. They call themselves—that is, the individual believers—by any of the names applied to the children of God in the New Testament—usually Christians, Disciples or Brethren. There is no conscious assumption of superior moral or spiritual excellency on their part.

As many as are led by the Spirit of God they are pleased to recognize as the children of God. But if any man, whatever his profession or position, have not the Spirit of Christ he is none of his.

The true Church of Christ is composed of all who believe in the Lord Jesus Christ to the saving of the soul throughout the world.

Most unfortunately these are divided into sects or denominations.

For these there is no warrant in the New Testament, and they ought to be abandoned as speedily as possible. The Disciples most cordially subscribe to the declaration of principles published in THE CHURCH UNION on this point as follows:

"Whatever occasion may have existed in times past for the division of the Church into separate denominations, we hold that the efforts of Christians should henceforth be positive and continuous towards an actual and visible oneness."

The Disciples prefer not to be known as a denomination. It is not their choice to be separated from their brethren in the household of faith in any manner or to any extent. They desire to be known as the family of the Lord, as those who plead for the union and co-operation of all who love our Lord Jesus Christ in sincerity on the basis of ONE LORD,

ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL, ONE BODY, ONE SPIRIT AND ONE HOPE. I must, therefore, say that it is not correct, from our standpoint, to speak of Alexander Campbell as the founder of the Disciple denomination. Before Mr. Campbell began his work there were churches of Christ laboring for the same great end to which he finally gave his life. Mr. Campbell, by reason of superior natural ability, culture and piety, became a recognized leader in the movement for Christian union on the basis above mentioned. The word "movement" just used is a favorite word in the current literature of the Disciples. "Our movement" is a very common method of characterizing what my querist denominates "the Disciple denomination." "Our denomination" is unknown in the literature of this people.

As to Alexander Campbell's views on baptism in its relation to salvation—and as to the present position of the Disciples on this subject—these views are not now and never have been made a condition of union and co-operation in Christian work and worship. The unimmersed were never consigned by Mr. Campbell to "the regions of darkness and damnation." You are, my dear friend, away off the track if you think that "the Disciples now hold that all unimmersed persons are lost." The thought is most abhorrent.

As to the time since "the Disciples began to be interested in the union of Christians," I can only say, from the very beginning. From what I have said you can see that this organized "movement" within the Church of Christ is a distinctively Christian union "movement." It is this not the meaning of the Disciples and their warrant for being, then they are purposeless and there is no warrant whatever for their existence.

It is difficult to get at the exact numerical strength of any religious body. The General Government, in taking the census in 1880, was so unsuccessful in the collection of religious statistics that no official publication was made. The Year Book of the Disciples, recently published by the Standard Publishing Company, Cincinnati, Ohio, places the membership of the churches of Christ associated in this "movement" at something over 600,000. Rev. Isaac Errett, editor of the *Christian Standard*, who is considered a good authority on such matters, if not the very best, says that 700,000 is a reasonable estimate. There are estimates as high as 850,000 or even 900,000, and I think that I have seen 950,000 mentioned; but these estimates I am satisfied are too high. Mr. Errett's estimate of 700,000 is probably correct.

I am not sure, my good friend, that I have done right by asking for the publication of the above in THE CHURCH UNION—but I have tried, and always endeavored to avoid a party spirit. I want to be only and simply a Christian. Let my mind, and heart, and tongue, and pen be fully consecrated to Christ. I wish to so exalt the dear Savior that He may draw men to Himself, and thus draw them to one another. Is not this, after all, the final solution of the problem of union among those who profess and call themselves Christians?

Luke vii: 30—But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized.

Acts ii: 38—Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.

Acts xxii: 16—Arise and be baptized, and wash away thy sins, calling on the name of the Lord.

I Peter iii: 21—Baptism doth also now save us.

It cannot be doubted, it seems to me, that these passages affirm some connection between baptism and salvation or the remission of sins. Disciples understand that baptism "is a solemn pledge and a formal assurance on the part of our Father, that he has forgiven all our offences—a positive, sensible solemn seal and pledge that, through faith in the blood of the slain Lamb of God, and through repentance, or a heart-felt sorrow for the past, and a firm purpose of reformation of life, by the virtues of the great Mediator, we are thus publicly declared forgiven, and formally obtain the assurance of our acceptance and pardon, with the promised aid of the Holy Spirit to strengthen and furnish us forever good thought and word and work." This is Mr. Campbell's own statement of his understanding of the connection of baptism with remission of sins. Remission of sins, you ought to remember, is not the same as regeneration—using the word regeneration in its popular, theological sense. Forgiveness is an act of the sovereign, not a change of the sinner's heart. In baptism the penitent

soul appropriates God's promise of "forgiveness," relying on the divine testimonies: "He that believeth and is baptized shall be saved," and, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." He thus lays hold of the promise of Christ and appropriates it as his own. He does not merit remission of sins. He does not procure forgiveness, nor earn pardon in being baptized; but he appropriates what the mercy of God has provided and offered in the Gospel.

The original leaders in this "movement" were Presbyterians and believed in baptism by sprinkling. How they came to practice immersion I cannot in this place explain. The change from sprinkling to immersion was gradual and without controversy. But at no time have they ever thought or taught "that all unimmersed persons are lost." The thought is most abhorrent.



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THURSDAY, - - JAN. 17, 1889.

**The Book of Conversions.**

The New York *Independent* says very properly that every minister ought to know certainly what the plan of salvation is, and be able to state it clearly and impressively. But the *Independent* very improperly refers its readers to the book of Romans as that particular and best portion of the Bible in which to learn what to do to be saved. The epistle to the Romans was not written to teach persons how to become Christians; but to instruct, comfort and confirm those who were already Christians. We would like the *Independent* to point out that particular chapter and verse in Romans where we may learn infallibly what to do to be saved, and all that we are required to do.

In Rom. v: 1, we read that we are "justified by faith." In Rom. viii: 24, we are said to be "saved by hope." In Rom. x: 13, we read: "Whosoever shall call upon the name of the Lord shall be saved." In the sixth chapter we read of dying unto sin, of subsequent baptism or burial into Christ's death, and of consequent spiritual resurrection. We do certainly learn, indirectly, that the brethren at Rome, (1), heard the gospel; (2), believed on Jesus Christ; (3), were buried with him through baptism; and (4), rose to walk with him in newness of life. They enjoyed salvation, then, in harmony with the promise of the great commission: "He that believeth and is baptized shall be saved."

But why did not the "leading religious journal" of America tell its clerical readers to study the Acts of the Apostles in connection with the Savior's last commission in order to learn exactly what men must do to be saved?

It is in the Book of Acts that the question: "What must I do to be saved?" is three times asked and answered.

When the Son of Man had left the earth and had sent the Holy Spirit to fill the apostles and lead them into all truth, they went forth preaching Christ and telling men what to do in order to be saved. On the day of Pentecost when the first sermon was preached by the Holy Spirit in Jesus' name, through the mouth of Simon Peter, men cried out: "What shall we do?" The Holy Spirit answered: "Repent ye and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Paul was told by Ananias at Damascus what he ought to do. And Paul and Silas afterward told the Philippian heathen jailer what he should do to obtain his salvation. By reading the Book of Acts one may easily ascertain what all these did. If he will do the same he, too, shall be saved.

The Book of Acts is the book proper of conversions. If at Pentecost the people, convinced of their sin and of the Lordship of Jesus, were told to repent and be baptized in the name of Jesus Christ, then let the aliens from the kingdom of God to-day do likewise. If Saul, believing in Jesus and repentant, was told not to tarry but to arise and be

baptized, let the believing penitent to-day do likewise. If the Philippian jailer hearing, believed on the Savior and was baptized, let us teach sinners now to follow his example.

The answer may be infallibly given, and can be obtained by any intelligent person who, without prejudice, will read carefully the Acts of the Apostles.

If one may not find the way of salvation by reading the account of the preaching of the apostles, whom Jesus ordained and the Holy Spirit inspired to make known the way, where could he be expected to find it?

The writer would have rejoiced greatly at one time in his life had some one shown him the meaning and object of the book called the "Acts of the Apostles"—that it was designed to show for all time how the inspired apostles led both Jews and Gentiles to Christ, and how all men may be saved through him.

**Quarrels, Schisms and Their Remedy.**

The *Christian Oracle* tells of a quarrel in one of our churches in which two brethren came to blows. The secular dailies of Chicago, and of how many more cities we know not, published an account of it. The *Oracle* says the only redeeming thing about it was an effort on the part of the church to keep it from the public. Showing that the church was not dead to shame.

We have read and heard discussions between brethren which were no better than blows. Bitterness, anger, hatred and malice naturally gravitate to the fist. But they may speak through the mouth, look through the eye or find expression by means of the pen.

Elders are bound to be gentle and peace-loving, not headstrong, not self-willed. They are to set a proper example before the flock. We know nothing of the particulars of the "church quarrel" referred to, but we feel confident that there must have been something wrong with the eldership. Of course two church-members may become angered, one with the other, and say and do things in the heat of passion wholly unbecoming their Christian profession, but such persons are quickly brought to account by efficient elders.

The charity that suffereth long and is kind, that beareth all things, hopeth all things, is the antidote. He that is truly born of God and has the Spirit of God will not strive and contend and rend the body of Christ.

The skeptical, money-loving, pleasure-seeking world knows there is nothing in the profession of such church members. They judge the cause of the Master by the conduct of such false disciples. The condemnation awaiting such Pharisees is greater than that which ordinary publicans and sinners shall suffer. Let every one that nameth the name of Christ depart from iniquity. Let greater emphasis be laid on the importance of church discipline and the sacred duties of the eldership. Then the church shall present to the world something positively good and desirable.

While writing along this line we will say that our brethren who use bitter words and commit violent acts about the organ—either for or against its use—are guilty of sin. Anger, wrath, bitterness, abuses, estrangement and division are worse than ten thousand organs. On the other hand good-will, unity, love and joyous fellowship in the congregation are worth more than all the reed and pipe organs from David's day until the present. No party can afford to introduce an organ if to do so would offend and estrange even a few good Christian people. How much better are

they than are organs! On the other hand let those who oppose the organ be gentle, patient, long-suffering, suffering what they believe to others' wrong, rather than commit a greater wrong themselves by creating strife, contention and probably division.

John Wesley said truly that schism is both evil in itself and productive of evil consequences. To separate ourselves from a body of living Christians with whom we were before united, is a grievous breach of the law of love. It is love's nature to draw together and the stronger the love the stronger the union. It is an evidence of coldness when a church allows an organ to disturb or divide it. Wesley says further: "The pretences for separation may be innumerable, but want of love is always the real cause, otherwise they would hold the unity of the spirit in the bonds of peace." "Let brotherly love continue." "This is my commandment," said the blessed Master, "that ye love one another, as I have loved you." "By this shall all men know that ye are my disciples, if ye love one another."

Schism opens the door to further ill temper, to severe and bitter judgments and to harsh and cruel words and deeds. Anger, jealousy, suspicion, envy, tale-bearing—all these evils and more spring from schism.

Let elders, preachers and all godly church-members be on their guard watching and praying against the sowing of the seeds of strife and division. Offences must needs come, but woe unto them by whom they come. More of the Divine Spirit and its gracious fruits and less of the flesh—this, after all, is the only remedy.

**Editorial Notes.**

The merits of Isaac Errett, and his wonderful ability as an editor, have received appreciative notice at the hands of the leading religious papers of the country.

The *Christian Evangelist* has been enlarged and otherwise much improved. It is a fine paper and is growing with the growing West. We rejoice to see its merits appreciated.

With our next issue, or certainly the one following, our readers may expect a great improvement in our "Notes from the Field," provided only there be the good news to report. We have perfected our plan to gather the good tidings.

We are glad Mr. Moody has gone to preach in San Francisco. There was a report that in that city five thousand people were turned away from hearing an infidel lecture. There are heathen enough on our western coast to keep a few hundred missionaries busy.

We hope the Christian Publishing Company will publish in book form the articles of G. W. Longan in review of Prof. Whit's book on the "Origin of the Disciples." His review contains much valuable matter outside of any reference to Prof. Whit's treatise. It will be of historical interest.

It is not generally known among our readers that Richmond has one of the largest book dealers in this country. B. F. Johnson is said to have in his employment more than 10,000 men and women and is very popular among his employees. Full of energy he is yet very courteous and affable.

The American Baptist Union calls for eighty men to enter the various mission fields—Men and money, money and men, both of them consecrated to Christ can capture the world for Christ. Our own Foreign

Board wants consecrated money and men for its great work. Each reader can go or help to make it possible for others to go.

—A godless home may have worldly enjoyment, elegance, refinement and culture, but in it the Bible is not read, prayers are not offered, religious conversation is not heard. There may be outward decorum, courtesy, good nature, but there is no God there. There is hope beyond and above the things that are seen. Such a home cannot be a positive force toward morality. The knowledge, love and worship of God make the home a power for good in any community.

—Dr. J. P. Boyce, for many years President of the Southern Baptist Convention, and Chairman of the Louisville Baptist Seminary, died on December 28, at Pall, France, whither he had gone for medical treatment. He had overworked himself and had been a sufferer from gout. To him is due the credit of establishing the Seminary which is the pride of Southern Baptists. During the panic of 1873 he made a tour, collecting small sums of money from students, which enabled the institution to pull through. He was the author of several books. He was one of the most prominent of Baptist leaders.

—We desire to secure the services, for a few months at least, of some suitable unmarried man for the Jamaica work. The recent return of Bro. W. H. Hayden makes a re-arrangement and division of the field necessary; pending this extra help is greatly needed. The work will probably be that of general evangelist, rather than the charge of any one district. Hardships and hard work may be expected, but these may ever be inducements to some if thereby "the poor may have the gospel preached unto them." We will be glad to hear, very soon, from any one who would like to go. For particulars, address Mrs. Maria Jameson, 296 Broadway, Indianapolis, Ind.

—A gentleman went to a lawyer in this city ten days ago to ask him to write his will. He concluded, however, to wait until the next day. The next day he was dead. Life is so uncertain, its responsibilities are so great and judgment is so sure, that every one is divinely assured and warned that now is the accepted time, and to-day is the day of salvation. Not only may death overtake one, but hardness of heart may hinder one's salvation. Then, too, discouragement comes of long delay. Religion is not a robe to be slipped on quickly when death calls. True religion is long and faithful service, growth in grace and love. The longer one waits in his return to God, even if God should spare his life for many years, the more sins he has to repent of and the less time he has to repent in.

—The *Methodist Advance* tells of a Methodist subscriber, a father of ten children, who stopped his religious paper because "not able to take so many papers." On inquiry it was ascertained that he took no other religious journal; but he got several political papers. The *Advance* rightly says that no man can justify himself in such treatment of his family. "He that provideth not for his own household is worse than an infidel. He has denied the faith." To provide good religious reading for children is as much a duty as to provide bread and clothing. Give them pure, wholesome reading and they will become good citizens and useful Christians. Feed them on the chaffy, trashy, sensational and impure reading of the average secular paper and they grow like that on which

they feed. What shall our children read? is a burning question for responsible parents to consider. They cannot afford to take risks on the souls of their children.

—Through the *Catholic Mirror* we learn that there are twenty colored Catholic churches in this country, each one having a school annexed; besides, there are 65 colored Catholic schools, 8 orphan asylums and 3 reformatory. There is yet but one Catholic priest, but seven colored students are preparing to follow his example. Catholic hospitals, homes for the poor, etc., are open to both white and colored children. While the Catholic influence is not as strong among the colored people as we had supposed, yet they are making careful preparations for aggressive, organized work among the race, desirous of gaining many adherents. It is time for Protestants to unite if they would do their duty toward the colored people, and not let the Roman Catholics steal a march on them. We know that Rome wants temporal dominion as well as spiritual; and temporal dominion, when acquired, will be used against Protestantism, and for the further propagation of the Papal religion.

**Mountain Sitings.**

BY CHAS. S. LONG.

My work here opens up auspiciously with the beginning of the new year. Last Sunday two persons, a gentleman and a lady, were added to the Lord by confession and baptism, and our audiences were unusually large at both the morning and night services. We used our new baptistery for the first time on Sunday night, and the audience had an opportunity of witnessing penitent believers cast into that mould of doctrine unto which they were delivered in order to remission of sins and adoption into the divine family. Here is a reproduction of the facts of redemption which culminated in the death, burial and resurrection of Christ, in a death to sin, a burial in baptism, and a resurrection to walk in the newness of life.

On December 11th Lamer Spencer and Miss Lucy Bowes were made happy by being united in the holy bonds of matrimony, and on the 27th Mr. Burton B. Hudgins and Miss Mamie E. Lecky left the state of single blessedness for the married. All the contracting parties are members of this congregation, and of course called in the pastor to help consummate their joys. May success attend them through life.

In the MISSIONARY of Sept. 27th last an article appeared on "A Line of Interpretation," from the pen of Bro. W. H. Rosser, in which my views are solicited. Bro. Rosser says in substance that the apostles, in decrying against certain sins, a number of which he enumerates, were "making law" for the guidance of coming generations, and not condemning practices then prevailing in the church. That the facts do not justify the conclusion that there was fornication in the church at Ephesus or profanity among the brethren to whom James wrote.

There can be no doubt but what the apostles were teaching many truths new to the world as well as to themselves. They were being guided into all the truth by the Holy Spirit who came as the Comforter and Revealer, and it required a long time before even Peter comprehended the world-wide, grasping principles of Messiah's reign so that he could say: "Now I perceive of a truth that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." But because the apostles were revealing new truths, or, to use Bro. Rosser's expression, "making laws" for those who should come after them, it does not follow that they were not condemning sinful practices then existing among the people of God. It was hardly to be expected of men coming from paganism, and the practice of pagan rites, into the church of God that they would be able to grasp, at the very beginning of their re-

ligious life, truths so antagonistic to paganism as is the gospel of Christ. The full idea of the life they would be required to live would come by degrees and would demand patient effort on the part of their religious guides. The habits contracted in early life and made strong by years of repetition could not be eradicated or overcome in a month or a year. There must needs be growth in grace and the knowledge of the truth, and repeated warnings would be necessary in order to free them from grievous sins and lead them up to the measure of the statue of the fulness of Jesus.

As a matter of fact we know this to have been true of those churches where the Gentile element obtained to any degree. There were "false brethren unawares brought in, who came in privily to spy out our liberty," and they must be rebuked. The church at Ephesus left her "first love" and was required to repent. The church at Pergamus tolerated those that held "the doctrine of Balaam" and of "the Nicolaitans," which things were hateful in the sight of the Lord. The church at Thyatira suffered that woman Jezebel to teach and seduce the Lord's servants to commit fornication, for which sins she refused to repent, and was chastened.

In the days of the Savior's personal ministry, and also in apostolic times, swearing was a common sin among the Jews, as it is at the present day among Orientals. Rabbinical sophistry had devised many ways to escape the force of the third commandment. The scribes taught that while it was sinful to swear expressly by the Name of God, it was permissible to swear by the temple, by the altar, by Jerusalem, by one's own head, etc., etc. Our Lord rebuked this sin and pointed out the evil lying under it, and the apostle James, in the quotation made by Bro. Rosser, catches the Savior's spirit and echoes his words.

Why this warning? Was the apostle simply "making law" for those who should live in after ages? No; that could not be, for that law had been made many centuries before the apostle's day. It was written by the finger of God on the table of stone on the Mount of Sinai. It is one of the immutable things which must ever abide. There can be no reasonable doubt but what there was an existing need for the apostle's admonition when he wrote his epistle to the Hebrew Christians of the Dispersion, and hence he writes with becoming earnestness: "But above all things, my brethren, swear not." Be on your guard against the sin of profanity. But why "above all things?" unless that this was a sin common among the brethren to whom James wrote.

The work of the apostles was not alone to reveal new truths—"make laws"—and preach the gospel with the Holy Spirit sent down from heaven; but they were also to correct any and all existing errors, either in doctrine or life, in the infant church, and lead the brethren into the enjoyment of a higher spiritual life; and we may say of all their godly admonitions to individuals or churches as Paul said of the history of God's dealings with fleshly Israel: "They are written for our admonition upon whom the end of the ages have come."

No disciple can justify himself by reasoning as do those to whom Bro. Rosser refers. Those sins were condemned in the days of the apostles, and those who committed them then, and refused to repent, perished in them, and like consequences will always follow. Who commits sin comes under condemnation and must abide the consequences.

Gathering men and women "into the fold," as we call it, is by no means more important than enlisting them in a service for Jesus. We have had a great amount of missionary work in this and sister States that was productive of grand results in swelling our numbers; but it is distressing to see how many are left, never having performed any service for the Master. The work of arousing these to a proper realization of Christian duty is scarcely less arduous than that of enlisting them at first. The minister who can most successfully do this will shine no less brightly than he who turns many to righteousness at first.

E. A. COLE.



**"New Methods Needed."**

BY I. A. THAYER.

Under the above caption the religious editor of the *New York Tribune*, among other things, says: "That the churches as at present organized fail to reach the large number of people is a self-evident truth. And that there are large numbers of immigrants in this and every city, for whom the churches do nothing, and for whom, perhaps, they can do nothing under the circumstances, is also a self-evident truth. What is needed is some sort of a practical co-operation on the part of the churches looking to more efficient work. I know, and am glad to admit, that all the churches are doing what they can under the present methods. But the methods themselves are at fault. \* \* Let the churches of New York get out of the denominational ruts in which they run and make an effort simply to civilize and Christianize the pagans among us if they wish to succeed."

With the same mail comes the *New York Times* and *Sun* and the *Philadelphia Times*, all speaking in a similar strain. They have said many things that need saying; but the chief trouble has not been touched by one of them; and these papers are not just now in a position to touch it. That trouble is not church methods that they seek to reform; but political methods that they do not seek to reform.

The city of New York has one Protestant church to 4,000 population and one saloon to 120 population. Fill those churches to their utmost capacity and there would remain in the streets 906,299 of her people unable to sit within hearing distance of the services. But every man, woman and child could stand in her saloons, and there would remain room enough for all the people of Philadelphia. No man with eyes need be told what influence these grog-shops exert. They meet you everywhere, in every form, from the gilded parlor of the fashionable hotel to the repulsive dive beneath the side-walks of Five Points. Through them is pouring a stream of humanity seething in liquor and sinking in sin until it emerges from the lowest den, ready for hell and the potter's field. Gathering around these schools of crime are a thousand allurements to fill the mind and dazzle the senses into utter unfitness for the serious things of life. Through these channels flow a large share of the people's means until poverty and disease, following in the wake of vice and crime, drive the poor slaves into wretched garrets and squalid cellars, where they shrink from the society of the respectable and are deaf to the sound of the gospel. Around the fascinating entrances to this way of death gather the young and brainy business and professional men until to them the manly and divine walks of life lose all their charms. Here also gather the politicians in council to acknowledge the dominion of rum and make their offerings to this political idol, while near at hand stand the gaping generation of boys taking their life-lessons.

"Methods at fault!" By what methods, pray tell us, are we to reach the man in the saloon, half-crazed with rum from morning to night, or the cringing, poverty-stricken, or possibly be sotted creature he calls his wife? Or how keep the reformed man in his place while overwhelming temptations assail him at every turn, temptations made doubly strong by the air of respectability given them by the State and the patronage of the leaders? Ask those devoted city missionaries laboring from house to house in the slums of the great cities what is the chief obstacle to bringing the people to religious service and they will tell you that nineteen times in twenty it is rum. It is the open saloon at their door that daily entraps the husband or to which he sends his children for drink. The courts tell us that three-fourths of the crime comes from the same source; and superintendents of public charities inform us that the same proportion of pauperism is so produced. Remove this cause and those great black districts, now so impervious to the advance of the church work, would cease their resistance and the trophies of the gospel would be multiplied four-fold.

It comes with poor grace from such great political papers to upbraid the churches for not converting these saloon-cursed masses, while they themselves are wielding all their tremendous power to license the curse and entrench it behind the bulwarks of State, and through the revenue thus received make it a permanent and necessary part of our national reliance.

Take away your political headquarters, your political caucus parlors, your strong right arm, the power you coddled for its votes, the power that furnished a large part of your campaign expenses, together with heelers and thugs, the power in whose slimy pits you bought and sold and traded votes—the infamous saloon—strike that out of existence and the churches of New York in one year hence would not be able to accommodate the "pagans" that would crowd their aisles.

Of course this great evil is not set forth as the only barrier to Christian work among the masses, nor its removal the only reform necessary. Much is needed in the way of earnest, loving, personal work on the part of church-members; greater simplicity in all the elements of public worship and in the manners of the worshippers, substituting a personal Savior to be trusted in place of a speculative creed; but that the greatest obstacle to the work of evangelizing our cities is the monster drink no one can reasonably question; and when politicians, whose methods embrace the use of the all-potent saloon, begin to lecture the church on her failure to Christianize the drinking masses, it is time to raise the question whether the power which they encourage is not the chief obstacle in the way of the work they would have the churches perform.

**Current Opinions.**

[Dr. Silverman.]

**AN ISRAELITE ON CHRISTMAS.**—"As we all know, Christianity, as well as Mohammedanism, is an offspring from Judaism. But why, in the former case, has the child so much outgrown the parent? It is because it has made itself the friend of the masses of the human family; it became popular with all people through its eminently humane teachings. Its founder, Jesus, himself a Jew, showed by his works a desire rather to emphasize the ethical than the doctrinal parts of Judaism. He was, without doubt the best and most admirable man of his own time. \* \* \* We know that Judaism is anxiously looking forth toward a new and universal religion, and so, too, Christianity, in its own way, may be doing the same. This grand idea might lead in the future to a union of the two persuasions upon the basis of ethical, if not doctrinal, principles. Thus Christmas may yet become a universal festival of peace and charity and love among mankind."

[Christian Standard.]

**CHRIST THE DIVINE ONE.**—There are those who would like to remove from the gospel every trace of the supernatural. They would cut out the Deity of Christ, the miracles, the atonement, and inspiration. They are willing to admit that Christ is the greatest man of all the ages, but still a man. They regard him as a wiser Confucius, a nobler Buddha. While doing away with the supernatural, they wish to keep the morals of the New Testament. A gospel pruned in this way would not be a gospel, and therefore would not be sufficient for the world's needs. These teachers think all men would believe on the Christ if his character and history were denuded of the miraculous. They forget that there is a religious body of people who treat Christ in the precise way they recommend, but they are not growing nearly so rapidly as the evangelical bodies.

Indeed, it is a question whether they are not losing ground. Any system that degrades Christ from the unique position accorded him by the suffrages of nineteen centuries and claimed for him by the sacred writers is unworthy of acceptance. Our Lord will accept no place in the Pantheon, not even the highest. He is King of kings and Lord of lords. To this end he died and lived again, that he might be Lord both of the dead and the living.

[Christian Evangelist.]

**BE BRIEF.**—We still receive a number of communications which show that the writers have no conception of the demands upon our space and of the absolute necessity of stating, condensing, what they have to say. Reports, which could be made on a postal card, by cutting off everything irrelevant or unimportant, are made to occupy several pages of note paper.

**For Foreign Missions.**

The following sums were received from December 27 to January 2:

California, 35 cents; Canada, \$10; Colorado, 10; Illinois, 10.25; Indiana, 108; Iowa, 6; Kentucky, 10.06; Michigan, 50 cents; Missouri, 6.76; Nebraska, 50 cents; Ohio, 32.35; South Carolina, 12; Virginia, 1; Wisconsin, 5.

Grand total, \$212.77.

**NOTE.**—The receipts are falling below the expenditures. If several persons would send in \$1,000, or \$500, or even \$100 each, they would do a good work. There are those who could do this, and feel it. There are thousands able to give smaller sums. Please do so at once and enable the Board to enlarge the work.

A. MCLEAN, Cor. Sec'y,

P. O. Box 750. Cincinnati, O.

[The Churchman.]

**PROGRESS OF CHRISTIANITY.**—Certainly if one half of Christianity consists in love to our human neighbor, and if Christian charity is greater than even Christian faith and Christian hope, the progress of the world's conversion to Christ ought to be measured more largely by its growth in the spirit and practice of justice and benevolence than by any other factors in the advance of civilization. The gospel was to be preached to all nations; it is the world that is to be converted to Christ. In our natural and altogether proper eagerness to win souls, we are apt sometimes to forget the fact that people and communities are greater than individuals. Progress in numbers may be small and discouraging while the leaven of the gospel may be working its hidden forces unseen through the whole mass of society.

[Christian Advocate.]

**DRAWING PREACHERS.**—"This demand for a 'drawing' preacher is being carried to a shameful and ridiculous extreme. It is proving hurtful and discouraging to the ministry, and damaging to the Church. Its tendency is to fire men with unholy ambition, to beget in them the disposition to be sensational and erratic, and to fill the church with people who come for the sake of the preacher rather than for the love of God. 'I don't care,' said a novice, 'what the people think, so I get a crowd.'

How much did he care for the salvation of souls? And it is reported that one of the leaders of a great church, in opposing the election of a man for pastor, said:—"I wouldn't vote for an angel unless he could fill the church." A holy man, who saves souls, feeds the flock, cares for the sick, and comforts the distressed, in whose hands no interest suffers, counts for nothing unless he fills the back seats with men who throw in 'half-dollars' every time the plate goes round. In some churches such a man has his 'resignation sent in to him.' Among Methodists the controlling brother whispers to the bishop, 'We must have a change.'

[George Darke in Apostolic Guide.]

**LET US JOIN HANDS.**—We are glad to see that the *Christian Standard* is appealing to our churches to "join hands" for "a movement all along the line" the coming winter. Our readers will recall a similar appeal in our columns within a few weeks past. We believe the times are ripe for such a movement. The reaction from our recent exciting presidential campaign ought, of itself, to help it well forward. The universal need of a stronger spiritual life in our churches, and of a more earnest effort to save the perishing around us, demands such a movement. Let our churches awake the coming winter as never before! During the political campaign just closed, it was *news from the field* that was most eagerly sought for, and did most to excite interest. Let us have postal points from our preachers and workers by the score, for the columns of the *Guide*. Let us have a revival in every church. Let the "movement all along the line" begin at once.

[Christian Evangelist.]

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A. MCLEAN, Cor. Sec'y,

P. O. Box 750. Cincinnati, O.

**Farm & Household.**

[Garden Calendar for Jan.]

This is the month for making plans for the year's operations. Very little work can be done in the garden, beyond securing a supply of manure and preparing the same to make hot-beds next month, getting poles, brush and sticks for beans, peas, and tomatoes, and cleaning up the garden.

**THE EYE OF THE MISTRESS.**—The *Home Maker* makes its second appearance with unusual number of good things. It is hard to pick a special bit from so rich a feast, but no doubt the following from the pen of Rose Terry Cooke will impress a lesson, especially on young housekeepers:

"The price of liberty is eternal vigilance," says an oft-quoted authority, and it is even more true in the more limited application to our homes. The price of a well-kept house is constant watchfulness.

"I am often reminded of an old story as I come down stairs after a week's illness, and inspect the kitchen, the pantry, the ice-chest, the storeroom and the cellar, making painful discoveries.

"There was once a farmer's wife in the north of England who was suddenly left a widow, and after some time aroused from her grief to find that her great thrifty house was full of trouble, empty of all its usual supplies; that the hens did not lay, the butter would not come, the cows' milk was scanty, the pork rusty; in short, her plentiful 'housewife skep' of old times was reduced to a bare and squalid condition.

She was a superstitious woman, like most of her kind, and at once concluded that her house was under a spell. Ordering out her market cart and stout pony, she drove many miles over the moors to the lonely hut of a 'wise man,' as the neighbors called him; a sort of homely wizard, who could both lay and undo spells, find hidden springs, cure bewitched cattle, blast crops and do other remarkable deeds, if his palm was well crossed with silver. The wise man heard the widow's tale, and, retiring to his inner chamber, professed to consult his familiar spirit. On coming out he told the good woman that she could only break the spell, which he admitted was the cause of her trouble, by going every day, for seven days, to each corner of each room in her house, standing with her left arm in the corner, and counting seven backward; this process to be repeated after the first week once more on the third week. Much encouraged, the widow paid her adviser, and set out for home, and the next day began to use her counter spell. She found her maids in bed, her cows unfed, her hens all abroad from their roost, her dairy with shut windows and soiled shelves; in short, she discovered in her early inspection that all, for the want of the mistress's eye, had gone astray; and, as her property regained its value under this thorough overlooking, she blessed the wise man, though she was too simple to see that he had used common sense instead of witchcraft in coming to her rescue.

"So, dear discouraged sister, if your housewifery goes astray, believe me, here is the sole and sufficient remedy: inspect! inspect! Do not be afraid of your servants' disapproval; if they dislike your domiciliary visits, it is presumptive evidence that they are afraid of unpleasant revelations in regard to their own shortcomings; but it is in your house, not theirs; and it is in perfection of detail that the perfection of success lies. I speak from long and tedious experience."

**WASTE IN FEEDING STOCK.**—One of the greatest wastes on the farm is in feeding stock. Not only in the common and wasteful practice of feeding stock in muddy yards with mud up to their knees, and where a great portion of the food is trampled under foot and lost, and in the still more wasteful custom of feeding animals exposed to all kinds of wintry weather, where most of the food intended for putting on flesh is required for keeping up the animal heat, but in the want of system in feeding, whereby a large portion of the food is lost. Cattle that are compelled to winter entirely at a straw stack generally come out in the spring in such poor condition that it takes at least two

months on good pasture to get them back again to the condition they were in the previous fall—thus leaving but about four months of the year when they are kept at a profit.

Many farmers feed their teams as heavily on grain in the winter, when there is not more than a day's work on an average in a whole week, as they do in summer, when they are at constant work, either to the plow or wagon. Much food is wasted in wintering old and unproductive stock. Thousands of old horses and cows are fed all winter that are not worth a cent more in the spring than they were the previous fall, to the truth of which many a farmer who has tried fattening an old cow in the winter can testify. A young, growing animal is fed for the growth of bone and muscle, while a mature one needs fat. While an animal is confined to the stable on dry food, any extra food given it should tend rather to keeping the bowels open than to induce constiveness. Mixing wheat bran with other foods tends to keep the bowels open and regular, somewhat after the nature of grass. Ascertain the relative value of wheat bran and corn meal in feeding stock, which of the two is better to mix with cut hay or straw to form the most complete ration, and at what age should an animal be fattened to make the most profit.

**Words of Comfort.****"Some Time."**

MRS. MAY RILEY SMITH.

Some time, when life's lessons have been learned, And sun and stars forevermore have set, The things which our weak judgment here has spurned— The things o'er which we grieved with lashes wet Will flash before us out of life's dark night, As stars shine most in deeper tints of blue; And we shall see how all God's plans were right, And how what seemed reproof was love most true. And we shall see, that, while we frown and sigh, God's plans go on as best for you and me; How, when we called He heeded not our cry, Because His wisdom to the end could see; And e'en as prudent parents disallow Too much of sweet to craving baby-hood. So God, perhaps, is keeping from us now Life's sweetest things, because it seemeth good.

And if, some time, commingled with life's wine, We find the wormwood, and rebel and shrink, Be sure a wiser hand than yours or mine Pours out this portion for our lips to drink;

And if some friend we love is lying low, Where human kisses cannot reach his face,

Oh! do not blame the loving Father so, But bear your sorrow with obedient grace.

And you shall shortly know that lengthened breath

Is not the sweetest gift God sends His friend,

And that sometimes the sable pall of death Conceals the fairest boon His love can send.

If we could push ajar the gates of life,

And stand within, and all God's workings see,

We could interpret all this doubt and strife,

And for each mystery could find a key.

But not to-day. Then be content, poor heart!

God's plans, like lilies pure and white, unfold;

We must not tear the close-shut leaves apart;

Time will reveal the calyxes of gold.

And if, through patient toil we reach the land

Where tired feet, with sandals loosed, may rest,

When we shall clearly know and understand,

I think that we shall say that "God knew best."

—Selected.

**The Great Healer.**

Healer of men! We bring our sick to Thee; Our sick in body, and our sick in soul; Satan hath vexed them; Thou canst set them free, Thou only hast the power to make them whole.

On the far shores of lovely Galilee They brought them to Thee, sick and blind and lame; Thy word was instant healing, and Thy touch

Was heaven's best blessing upon all who came.

And there were those by demons mad possessed;

Thy power divine cured e'en their bitter woe.

Clothed, and in pure, right mind, they sat them down

At Thy dear feet, until Thou bidst them go.

Thou art no more on earth in human form;

Thou sittest now on the right hand of God;

Yet is Thy power as great, Thy love the same,

As when our ruined earth was

## The Family Circle.

## My Boy Still.

Do you think I've forgotten the day I carried him at my breast? Many fair children I've loved since then, But I think that I loved him best. For he was our first-born child, John, And I have not the heart or will To love him less; whatever may come He's my boy still!

I remember when he was a little lad, How he used to climb on my knee; How proud we were of his beauty, Of his wit and his mimicry. And I know quite well he's a man now, With a wild and stubborn will; But whatever he is to you, John, He's my boy still!

He was just like sunshine about the house, In the days of his happy youth; You know we said that with all his faults He had courage and love and truth; And though he has wandered far away, I'd rather you'd say no ill; He is sure to come back to his mother; He's my boy still!

I know there was never a kinder heart, And I can remember to-day How often he went with me apart And knelt at my knee to pray. And the man will do as the boy did, Sooner or later he will; The Bible is warrant for that; so He's my boy still!

A mother can feel where she can't see, She is wiser than any sage; My boy was trained in the good old way, I shall certainly get my wage. And though he has wandered far away, And followed his wayward will, I know, whatever, wherever he is, He's my boy still!

## The Mystery in the Best Bedroom.

"Well, I am surprised." Aunt Hester came down from her upstairs sweeping with a face which showed that what she said was strictly true.

"What is it, Hester?" asked grandma.

"The looking-glass in the best room is broken."

"You don't say so!" Grandma's face lengthened itself to keep company with Aunt Hester.

"Yes, indeed, and no telling how it came so, either. Susy, have you been in that room?"

"Not since Sunday, Aunt Hester, just before I went to Sunday-school."

"And I went in just before I went to church, and it wasn't done then. Are you sure you haven't been there since, Susy?"

"Yes, Aunt Hester."

Aunt Hester went to the kitchen, and soon came back saying:

"I've been asking Jane Ann, and she says she doesn't know anything about it. And everybody knows that Jane Ann never tells anything but the whole, clean truth."

What was there in these words of her aunt's that caused poor little Susy to flush up to the very roots of her pretty curly hair, and to bring the tears to her eyes? It could not be because Jane Ann was known to be a truthful girl. Ah me, it was the sad old story of a sin which left not only an ugly blot on Susy's heart, but its memory on the minds of others. On one dreadful day away last summer Susy had told a lie. It had been done all in a minute, as so many wrong things may be, but the poor child had often wondered with a very sore heart how many days and weeks and months it takes for people to be done thinking of it. For, ever since, when Susy was asked about anything, Aunt Hester would look sharply and grandma half sorrowfully at her, as if doubtful whether she were really telling the truth. And if the matter was very perplexing indeed, Aunt Hester would say: "If you had never been known to tell an untruth, Susan, of course every one would believe your first word."

Nothing, though, had ever looked so much against Susy as this breaking of the looking-glass in the best bedroom.

"How do you swing the glass so you can look into it when you go in there?" asked Aunt Hester.

"Sometimes I take the hair-brush and tiptoe up and push it back," said Susy.

"The break is higher up than she could make with the brush," said grandma, who had been up to look.

"Sometimes I take the long duster that hangs in the corner and push it back with that," said Susy.

"That would do it," said Aunt Hester.

"But I didn't do it, Aunt Hester," repeated Susy with a fresh burst of tears, "I didn't—I didn't. I haven't been there since Sunday morning."

"I believe the child is telling the truth," said grandma. "O dear," she said, putting a very loving arm around Susy, "if only she never had told a lie!"

"That's just it," said Aunt Hester, shaking her head and setting her lips together. "The looking-glass couldn't have broken itself, you know, mother. It couldn't have been broken without hands."

Nobody could dispute this. It tears could wash away a wrongdoing or a remembrance, Susy's lie would never have been thought of again. But how many of us have sadly found that all the tears in the world cannot do that.

Susy went up to see the dreadful, queer-looking round hole. There it was, just above the reflection of her tear-stained little face as she looked in. She had never seen her face look so before. She scarcely ever saw it in that glass except when she went in on Sunday morning. Her face had then looked very different, in its contentment with her Sunday clothes. She had worn a straw hat with a wreath of daisies and a blue ribbon, a white dress with a full waist, a little short and three tucks in the skirt. Around the waist was a blue sash tied in a bow behind, which Aunt Hester always made with very short loops and very long ends. This glass in the best bedroom was the only one in which she could see down to the ends of the sash and to the button boots which Uncle George had brought her from the city, the first she had ever had, her pride and joy. Now, if she should ever stand up to the glass so as to see them, it would bring her face just where the dreadful hole was. But Susy felt sure she should never look into it again. There seemed no prospect of finding out how it had been broken, and no one would ever believe she was telling the truth about it.

"Couldn't have been done without hands, you know," continued Aunt Hester.

"I don't know about that," said Uncle George, beginning very deliberately to turn the screws which held up the glass. In half a minute he had taken it down and was carefully examining the thin board which covered its back.

Susy shrank behind grandma to escape Aunt Hester's glance, as Uncle George tipped the glass as far over as he could in order to look at the back of it.

Appalled, the terrified wretch drives the knife into his own heart and gives back his soul, still foul and stained, to God.

The folly of the man who thus, for idle, trivial pleasures, wasted the opportunity granted to him, astonishes and dismays every reader of this wild tale. But does the reader think of his own folly who has but one life to live?

"Beware," says the Arab proverb, "how thou dealest with God or thy brother. For thou shalt never meet him at the same crossing of the ways again."

Susy was very much puzzled, almost wondering if Uncle George was not making fun.

"See here," he said, pointing to a thin place in the board. "The unusual dampness of the season has warped this so as to bring a pressure upon the glass, which has broken it. It is a thing which rarely happens, I believe, and would not have happened now if the room had not been kept so closely shut."

"Then the darling did not do it," said grandma, taking Susy in her arms.

"I'm glad as I can be, Susy," said Aunt Hester, and Susy knew she really was. "What can we do to pay you for having made you suffer for what you did not do?"

Susy was so glad her little self that she thought she was going to laugh, but she cried instead as she said:

"Oh—if you only, only believe I'll always tell the truth."

Dear little children, try always to keep yourselves on the right side of an ugly sin—the uncommitted side.—*Sydney Dayre in Interior.*

time Uncle George asked this, and as well as she could between her sobs Susy told him her story.

"They all think I did it, Uncle George, because I told a lie before. But I didn't, Uncle George, I didn't. And won't people ever believe me again all my life? Oh, Uncle George—you'll believe me, won't you?"

"Yes, I will," he said, taking her hand in a firm clasp, which gave Susy great comfort. "I don't think there is any need of holding on so long to an old wrong. We'll see what can be done about it, dear."

Of course he had not been long at home before he heard the story of the broken looking-glass. "Let's take a look at it," he said, and they all went up with him. Susy, too, unable to imagine how Uncle George could help her out of her trouble, but feeling quite sure that if anything could be done he was the one to do it.

There was the queer, round hole with the cracks running out from it.

"There 'tis" said Aunt Hester. "Look's exactly as if something had hit it or something been thrown at it. I don't say for a moment that anyone could have done it on purpose. Accidents will happen, and if accidents are told of at once of course they'd be forgiven, if only the truth was told."

Susy shrank behind grandma to escape Aunt Hester's glance, as Uncle George tipped the glass as far over as he could in order to look at the back of it.

"I think this is one of the things which are done without hands. The looking-glass has broken itself, Susy."

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Dear little children, try always to keep yourselves on the right side of an ugly sin—the uncommitted side.—*Sydney Dayre in Interior.*

Robert Cheviot has recently translated from a German writer a remarkable story, which, although wholly a work of the imagination, conveys a significant meaning to every reader.

It purports to be the life-history of the son of a Saxon peasant, born in simple poverty and reared in ignorance. No gleam of intelligence, of knowledge, or even of rational amusement, lightened the monotonous twilight of his days. He lived the life of boys and young men of his class, but growing more brutal in his tastes as the years passed.

When he reached middle age there came a change. He went to a great city, fortune favored him, and at last he became wealthy. But he himself was unchanged. He knew no higher use for money than to spend it in gratifying the lower passions and debasing tastes which had been nursed in his early life.

Still he was spared, and his body seemed to set at naught the ordinary law of nature that every man shall suffer for the abuse of his own appetites. But at last even his iron frame yielded. In extreme oldage, on his nine-tieth birthday, he was confronted by Death.

"Well, little one. What, come all alone to meet me? But what's the matter?"

They were getting out of hearing of the other people by the

presence, and summoned him to the retribution awaiting one who had misspent his life.

The old man begged to live his life over again, pleading that his birth and childhood, in poverty and vice, had given him no chance to know God, or to serve Him. If he could have another chance, he would devote his life to good works and to the service of God. The prayer was granted, for the first time in the history of the world. He was suffered to live his life over again.

He died, and was born again as the son of a powerful nobleman. He recollects distinctly his first life, and knew, too, that to him had been given, through God's infinite mercy and patience, this chance to redeem his errors, and save himself from punishment.

He has now wealth, youth and the homage of the world. He holds the full cup of worldly pleasure to his lips, and again he drinks deeply of it. He does not forget his purpose to live a new and better life, but he delays beginning.

"Yet another day and I will repent," he says. "Yet a day to enjoy life. Then I will devote myself to God and all good things."

The days pass; the weeks, the years. He grows more vicious as each carries up its black record to heaven. His first life had been evil chiefly to himself. His second life is stained with foul crimes against others. At last he commits a murder; he slays his nearest friend.

Appalled, the terrified wretch drives the knife into his own heart and gives back his soul, still foul and stained, to God.

The folly of the man who thus, for idle, trivial pleasures, wasted the opportunity granted to him, astonishes and dismays every reader of this wild tale. But does the reader think of his own folly who has but one life to live?

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Dear little children, try always to keep yourselves on the right side of an ugly sin—the uncommitted side.—*Sydney Dayre in Interior.*

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## NORTH CAROLINA.

PROCEEDINGS OF PUNGO UNION MEETING.

This Union assembled with the Church of Christ at Enterprise, Hyde county, N. C., Friday before the fifth Lord's-day in December, 1888. There was no business transacted until night. Bro. W. R. Jinnett preached the opening sermon.

LEXINGTON.—The recent meeting held in this place closed with twenty-one additions.

SMITHFIELD.—Bro. J. S. Beckwell reports a grand meeting in progress here; fifty additions when last heard from.

## NEBRASKA.

PALISDA.—Bro. L. L. Combs has just closed a meeting in this place, resulting in thirty-three additions.

## ILLINOIS.

PINE CREEK.—Bro. J. S. Clements, State Evangelist, reports a meeting just held in this place, resulting in twelve additions to the Church of Christ.

ILLIOPOLIS.—Bro. M. L. Anthony reports fifty additions, the result of his past year's ministry with the brethren here.

FAIRBURY.—A good meeting has been held recently in this place by Bro. J. A. Holton, with forty-two accessions to the church.

## INDIANA.

NEW MARKET.—Bro. J. P. Ewing's meeting here closed with fourteen additions.

ELNORA.—A ten days' meeting at the above place, conducted by Bro. C. E. McCormack, resulted in eighteen accessions to the Church of Christ.

KOKOMO.—The church in Kokomo has just received forty-two additions to its membership, the result of a twelve days' meeting held by Bro. E. L. Frazier.

## GEORGIA.

ACWORTH, Jan. 11, 1889.—Elder B. W. Golightly, of Jug Tavern, Ga., has been elected State Evangelist for Georgia. He has accepted and will enter upon the work at once. Bro. Golightly is a man of energy, and able to defend the cause of the church when necessary, and present the gospel of Christ in its original purity with force and clearness. We hope the brotherhood throughout the State will give him a cordial support, and help him to make his mission a pleasant and successful one, that he may be able to report to our next State meeting a grand work of the church in Georgia.

R. M. MITCHELL.

## PENNSYLVANIA.

412 EDWIN ST., WILLIAMSPORT, Jan'y 12th, 1889.—We have observed the week of prayer this week and have had the best prayer-meetings in our history. We are in good condition for entering a meeting, which we do with to-morrow night's service. We hope to see much good accomplished. As far as now provided for I shall be alone in the meeting, but may have some help toward its close. We will continue as long as we deem desirable.

M. B. RYAN.

## Married.

In Corinth Christian Church, on the evening of Jan. 2nd, 1889, by E. L. Waltrip, Mr. William J. Morrison and Miss Annie L. Tuck; both of King William county, Va.

December 6th, 1888, at Mr. Edgar Wright's, Richmond, Va., by L. A. Cutler, Mr. Charles W. Turner and Miss A. Bettie Muse; both of Richmond.

On December 19th, 1888, at Mr. Bond's, Richmond, Va., by L. A. Cutler, Mr. Mann Richardson and Miss Jane C. Gibson; both of Richmond.

On December 20th, 1888, at Mr. C. J. Mallory's, Richmond, Va., by L. A. Cutler, Mr. Edward C. Blank and Miss Emma A. Ford; both of Richmond.

At Strasburg, Jan. 6th, 1888, by J. A. Spencer, Mr. S. R. Pritchard, of Randolph county, W. Va., and Miss Lizzie C. Galloddy, of Strasburg, Va.

At the residence of the bride's parents, Jan. 9th, 1889, by Z. Parker Richardson, Mr. William J. Hall and Miss Fannie W. Parrish; both of Louisa county, Va.

At the residence of Mr. Alfonso Vaughan, Jan. 9th, 1889, by Z. Parker Richardson, Mr. William D. Stanley, of Hanover county, and Miss Patsy E. Pate, of Louisa county, Va.

At the Christian Church, near Middleton, Hyde county, N. C., Jan. 2nd, 1889, Mr. Alonzo Gibbs to Miss Mary E. Spencer; W. R. Jinnett officiating.

## DIED.

[DEATH NOTICES NOT EXCEEDING SEVENTY WORDS (or ten lines) are inserted free. One cent is charged for each additional word; payment to be made to the notary. Persons desiring to have notices published should send them to the editor or others to prepare and send such notices, should furnish them the necessary amount to forward with the same.]

Those sending obituary notices will please count the words and forward payment with notices.

Verbal inadmissible.

Died at the home of her son, J. H. Durham, at Staffordsville, Va., on the 19th of December, 1888, Sister Eliza Durham, aged 77 years. From a personal ac-

quaintance I can cordially bear testimony to the many Christian virtues and excellencies of her character in all the relations of life. Firm, faithful, kind, affectionate, patient, calm, resigned and full of hope in Christ. Her life was one of consecration to His service and honor.

In all her afflictions our beloved sister manifested a strong Christian fortitude, till her appointed time came for a happy release and a joyous entrance into the presence of her Lord and Redeemer. She was buried in the Staffordsville cemetery in the presence of a large number of weeping relatives and friends to await the last loud trumpet's sound. May she answer the call in gladness and joy.

J. H. WINGO.

Died at his home in the town of Warsaw, Dec. 7th, 1888, Bro. W. R. Doggins, an elder in the Christian church at this place. He was 64 years old. A devoted husband and a loving father. He died "in the Lord" faithful and true. The little church here will miss him much, but not as Sister Doggins and their four daughters will miss him; yet we believe that our loss is his eternal gain. May the Lord comfort the bereaved ones, and help us to be also ready.

P. A. C.

Shallenberger's Antidote for Malaria is the cheapest remedy in the world in proportion to the work it does, because it is certain to cure even the worst cases if taken properly. One bottle of thirty pills will cure any ordinary case, and one dose will stop the chills, but a number of doses and a little time are required to drive all Malaria from the system. Sold by Druggists.

"Handsome than ever," said a lady in a drug store the other day, as she took up Hood's Sarsaparilla Calendar for '89. Her verdict will be generally affirmed when this popular little annual visitor is put up in your home. The beautiful child's face with rosy cheeks, deep blue eyes, and auburn bangs, surrounded by a handsome bonnet tied with white ribbon over a pink dress and blue jacket, all make a charming combination of color seldom equalled. The head is "cut out," and the monthly slips are neat and plain. Ask your druggist for Hood's Calendar, or send 6 cents in stamps for one to C. I. Hood & Co., Lowell, Mass.

"I go through my work," as the needle said to the idle boy. "But not until you are hard pushed," as the idle boy said to the needle.

## Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and P. O. Address. Respectfully, T. A. Slocum, M. C., 181 Pearl St., N. Y.

## CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands a simple and inexpensive formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affectation, also a positive and radical cure for Liver Complaints, and various other Complaints, after having tested it wonderfully on thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to any who desire it this remedy, in general, from my office, with full directions for preparing and using. Send by mail with address with stamp, naming this paper.

W. A. NOYES, 149 Power's Block, Rochester, N. Y.

## Catarrh Cured.

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